ML419

Barn

Lunch only

Saturday June 22, 1968

LUNCH

MR. NYLAND: Every once in a while the question comes up: how important is it at certain times what I say? And without thinking about posterity, you have to consider every once in a while that some people are not here, and that sometimes we say certain things that have reference to a general behavior, particularly when it has to do with work here at the Barn. For instance, I was sorry this morning that we have no particular record. And it's not a record that I wish to put in the library so that it becomes important for future reference after fifty or a hundred years, but it is of immediate importance for some who really should know. And then if they haven't been here, they are dependent on what someone else tells them. And whenever anything happens second hand, I'm not quite sure that it is said in the right way or even that the tonation sometimes may be quite different from what I imply and what I definitely happen to say. So, I hope you don't mind that some of these things go on a little bit of a tape and I assure you it will not be sold in public.

Now there are a few things regarding Work here that you still have to understand a little better. The organization naturally, in the beginning of any undertaking of this kind, does take time to get established. And during that preliminary period, it is much more important for the different people who are attending, that they help to put it, you might say, on stream so that it can go off the ground.

When it once is in the air, there is something going as a dynamic quality, and that can retain itself because of its momentum. And at such a time, other people who come in will then profit by what already is there and they don't have to go through the preliminaries of a preparation. But we are not there as yet, and there will be many things that have to be ironed out, gradually, and I would say - don't forget this - very patiently. It cannot be done overnight, it cannot be done by two or three weekends. It will take some time before we have a semblance of something that actually can maintain itself. And you realize more and more that the reason for the Barn, and existing now, in its beginning, that there is a composition, something that starts to grow among us as a group which, when it is understood by the different members of such a group, will have life enough to continue to live, at least for some time. And that it is far more important to have this as a very definite concrete something, far more important than any number of tapes that I would leave when I die.

I wish with all my heart that these kind of attempts that we do make in all sincerity, and for which there is a perfectly good reason why we should make them, that that is not going to be effaced easily, and that you will have strength enough to continue with it, even if I cannot be present in person like now. And these kind of thoughts went through me very much when I was away for a couple of weeks. And again there will be other times when I'm not here and temporarily you will be on your own. How will you maintain a level? You see, it's fairly easy when there is someone who takes a responsibility. You look towards such a person and then he can establish a level, dependent on what he is able to do. But you as a group still have to learn coherence among each other, and the ability to leave certain things to someone else and not to think that all of it has to be done by everybody. That is a long process and it is a very difficult lesson to learn. And it is much easier, to some extent, even to be a follower because then the other person takes the initiative, and he has then the responsibility, and as long as you stay within that framework, everything is all right. And most people belong to that kind of a group. I call it the eightypercent of the people in general are followers. And twenty percent dare to take a certain form of initiative and responsibility. And

they guide, very much the same as certain cells in the organ of a human body are the ones that actually determine the life and the level of that body as a personality. And that the rest simply supports and helps, but has a very important part to play, because if that support isn't there, there is no use to have just a little 'I' hanging around somewhere without any ability to do anything about observing.

So, for that reason, that what we try to do here now, and to evolve, to develop gradually a certain relationship regarding Work, and regarding work together, I would like to start with the seven couples, in a certain way that they, if they can, come here, at least the male part, earlier in the morning to try to see that the day, like Saturday and Sunday, which is assigned to physical work, starts off on the right foot. There are a few that gradually have moved over here and are already here, for whom it is not so difficult to be here a little earlier before the rest comes. And that then the different activities for that particular day can be written up and put on the bulletin board, and then they can discuss it to see what is best. And perhaps if we know who is coming, that maybe, dependent on their psychological make-up, there can be a certain arrangement of the people who have to work and can work for their own benefit at certain activities, without immediately having to go by what one likes to do and not likes to do, even if, when you come here, you may be able to find your name on a certain activity, or attached to it; and that perhaps you may not like it, or like it, and that it is not entirely dependent on what you think you ought to do. It is a certain task for such people to take that kind of a responsibility, and you may not always agree with it, and there always can be discussion and argument and reasons. But in a general way, that what you have to learn is to submit. But the submission is many times to people who are of your same age. And knowing human nature well enough, one always is inclined to be critical about someone else telling you what to do. When you say: me, who will tell me, because I, of course, I know. By the other school which, at the present time, is distributed a little bit in taking the responsibility from one person and giving it to a few of the elder ones, or those who have been in Work already for some time, I think will be very useful for those who come more or less new and are

green, that they have to learn, I call it, submission, to do it for the sake of doing it, regardless of where the order came from. And even to the extent that you may not always agree, it is very useful that you do it just the same.

So, we will retain this question of nine and nine-thirty. So that by nine-thirty, really, we are at work and not wait. So that when you do come, look at the bulletin board to see where your name is, or ask immediately and don't hang around too much with coffee or just sit. Come here in your clothes, if you can, working clothes. If necessary, change, but change and then be ready. See where the tools are, what you're going to do, and then be honest in making that attempt. Avoid, in the beginning of a day, too much talk. Please understand that the level from where you start to Work is important, that when you get out of the car, it is as if you're going into something of your own volition, naturally, otherwise you wouldn't come. But then you have to do it really right. And you have to then know what you're going to do and wish to do it, and wish to do it with all your heart. If your heart is not in your Work, nothing will happen. You can saw a board and know exactly how to hold the saw and to follow the line, but if your heart is not in your hand, that cut is not going to be right from the standpoint of objectivity. And without making too much of a fuss, or a whole kind of a production - because it has to remain very simple; it has to be retained within you. And you bring your personality in order to submit it to the possibility of further growth so that if you can, at the end of the day, you have added a little brick to the buildings within yourself which you are engaged in building and for which you need material, for which you need conditions, for which you need friction, for which you will need attention and more intentional activity on the part of yourself. Whatever the different things are that those who are in charge will decide and assignment of certain activities that have to be done, we will do it as much as we can in regular order, trying to avoid unnecessary work. And every once in a while that might happen, just the same. And when conditions like rain and so forth makes it a little bit more difficult, you have to have more patience.

I would like people to come here with that in mind and clothed in such a way

that that already indicates - I'm ready to work. How will you do it? How will you break certain habits? How will you consider yourself: what will I wear? How will my hair be? What is there needed for myself? What kind of things should I bring? - besides bringing yourself in a good state: consideration, travel, much more arrangement among yourselves to see who is coming and to give a helping hand, not haphazardly just leaving New York, not just sleeping a little bit too long. If that doesn't change, I will close this place at nine-thirty, unless you have made special arrangements because you cannot make it and you have to take the bus; then at least you let us know. Let's try for six months to make this a closed community, as if we're engaged in a research problem of a psychological kind, and try to find out something about life in general. And we, as human beings, are willing to submit to certain tests, really to be able to understand what takes place in the psyche of a man. And to see to what extent it is possible for him, under certain conditions, actually to wake up because we talk about this kind of possibility of a different level of consciousness, of a development of a conscience in man.

We talk about this. We say we hope for it, we believe in it, we think it is possible. We think it is necessary for a man to be engaged in that kind of an activity for his own Soul, if it is a Soul he wishes to build. And then why, on that particular road, and in that process where we accumulate a great many data coming from different people of different bringing up, different surrounding and environment from where they come, bringing to it different talents. How extremely useful it would be to have an exchange of that kind, and to be honest and not to put on and not to appear as if you are worth more than you are, but that kind of honesty and simplicity in admitting that you were a fool, or that this and that did not work out. Someone else can profit by the mistakes you have made, but you have to learn how to communicate. And you have to put away all vanity, all self-love, all possibility of admiring yourself and wishing to be admired by someone else.

What you have is God-given or nature-given or your father and mother gave it. What you have at the present time is very little as yet of what you have earned,

because much of what you have at the present is still a result of that what has been given to you in your past. The originality of that what you are as a man, that is really where Work starts to count. And then with that, and Working with what is your own, that is really Work. So far we're utilizing the tools of someone else. We are simply under the influence of everybody now influencing us, and we're still using reflex actions and reactions from other people who have instigated something as an activity and an impression which we receive and which we then take. The point is that gradually you initiate for yourself a condition in which you know what is going to happen and must happen when you have a desire to try to remain awake. Then you will find out what it is to Work with your own tools. And you will find out how dull they are, and how incapable you are, how little dexterity you have, how inflexible you are. That is Work. You can use each other for that purpose, because the purpose is right, provided you remain honest, provided you are willing to pay. That is honesty. Not something for nothing.

You come here to bring what you can and to take what you can. No one will withhold it from you when you honestly wish because each person in the depths of his heart is wishing to share, because each person, male or female, is not complete entirely, even if sometimes you think you are already a big piece of cheese. You're not a complete entity. You never will be - not even with the help of a companion. But at least you will be able to represent in principle that what is really a sphere of humanity with all possibilities of life being lived by everyone, in which you then share because you will have an understanding of what is taking place in the rest of the world. And that will give you towards the world an entirely different viewpoint because then you're part of it. And when you know you're part, you know you have a responsibility with all of us, together, as a group then, in this kind of little bit of a community of just a few people. But there could be such tremendous strength if really everybody understood that purpose.

We will not have coffee today. We will have ten minutes after this meal in which you can collect yourself and, as I usually say, be lazy. You can go home when you like, you can stay as long as you wish. Maybe towards the end of the afternoon

if you want to we can play some music. I would like you to hear some of the organ music from Holland if you're interested. The sound is quite allright upstairs because it has an acoustics of its own, and the tapes were recorded fairly well so that when they are played, the Barn helps to give a little bit more of an appearance in your mind as if you are in a church, and there is a reverberation among the rafters.

So, it will take place whenever we can; you can have coffee whenever there is any. Come here, drink it, go and work, and when you feel that you want to go home, go. It doesn't matter anymore. Because you know now this state in which you should be, should maintain for yourself, having a hammer in your hand and nailing something down, or contemplating where the next step of your body will be or, when you get in the car, and you drive on the road, and so-called you are going here. To that kind of an emotional life. To that what I believe is so absolute necessary to give you the warmth that will actually warm you up enough to produce in you the energy necessary for an ultimate fusion, of changing that what is this solidity, this crystallization which already takes place and becomes partly fossilized, that the heat from your feeling, and emotionally tinted as much as you can to give it a higher degree of temperature, can give you real warmth. That what we need in life is necessary to be able to combine all your manifestations in one, all the different facets of your life to be represented by unity, so that at the point where all these things can come together under the influence of this warmth, that it is that kind of a reaction which then, in fusion, will remain at the same temperature where it takes place, which is the melting point, which is the change-over of these substances of solidified crystallization into a liquidity. So that at that point where the temperature remains the same, you are in equilibrium. Because of that, no changing, going up and down, but being at each time in that place where you belong, affected by that what comes from below, which is the temperature wishing to liquify you, and that what attracts you from above which is the direction in which the liquification process ultimately will go over into air and into magnetism, into ethereal qualities, into that what becomes eternity. But that you start to realize that the state in which a man ought to be is that state in which he can go either way, in which he has a choice to become

God or to become a devil. To be absolute positively, to be absolute negatively, but to be and in that being comprises the total sphere of all existing matter, spirit, and that what belongs to the Lord.

And by this time the food is cold. I would say eat fast to eat it up.

I'm very bad at interrupting you, you know, but that's the kind of a nature that we have for this kind of a meal.

One of us has her birthday today. We are together as a group, understanding and trying to understand each other's life. It is necessary that every once in a while you enter into what takes place in the life of someone else when you want to Work. And when you, if you love them, you will try to create conditions in which they can grow with your help, in accordance with your understanding. If that could be understood well enough then people actually could live together, in freedom, to be free from selfishness. Julie has her birthday. She is now thirty years old. I told her this is one third of her life. A person should have an expectancy of living ninety years. The first third is over. She has now everything that a person can expect and demand of ordinary existence: sufficient intellect, sufficient feeling and emotion, sufficient ambition and aspiration; a husband, a family, a little child. The world is open. This is finished. The second third - devotion to family, to really settling, you might say, an obligation that one can take on if one wishes and then for a certain length of time remains responsible for. And during that particular second third, that gradually certain fundamental things become crystallized out, but this time in a permanent form, and then become a foundation for one's character. And that the character which was associative, and all the traits which we say are acquired during the first period of one's life, are then corrected and seen and judged of what should now remain; and then they become essential qualities of a man. This is in the second third. In the third third, one loses everything because everything one has returns to the center of one's existence. And at that point one becomes free and then again can return with whatever is needed for the further functioning

of the rest of one's life on Earth. ...

But we drink to her now. And may she live ninety years.

(Toast)

For this afternoon, those who are working on certain kind of jobs which have to be finished, they should do it. Do not do more, just finish it. Come to an end or a conclusion of them, and then be available for a general attempt of all those who can - excepting probably a few that have to be in the kitchen, and some other work that perhaps has to be maintained - to work outside. Outside, where the entrance is to this place and where we have removed the cars so that when you come and some visitor - like for instance a state trooper coming in and investigating to see what is here in this Barn available, to write a ticket about - that then at least he can go back with the idea that we are doing something to make grass a little bit more sloping, and to keep the road in good shape and trimmed with some stones. And that all of it gets to be an appearance so that he knows that people who are here care for this place. We will finish the fence. We will...

RUNS OFF

Transcribed: A. Andrews

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